

# BIBLE ❖ MORALS.



## TWENTY CRIMES AND VICES SANCTIONED BY SCRIPTURE:

FALSEHOOD AND DECEPTION—CHEATING—THEFT AND ROBBERY—ADULTERY AND PROSTITUTION—MURDER—WARS OF CONQUEST AND EXTERMINATION—DESPOTISM—INTOLERANCE AND PERSECUTION—INJUSTICE TO WOMAN—UNKINDNESS TO CHILDREN—CRUELTY TO ANIMALS—HUMAN SACRIFICES—CANNIBALISM—WITCHCRAFT—SLAVERY—POLYGAMY—INTEMPERANCE—POVERTY AND VAGRANCY—IGNORANCE AND IDIOCY—OBSCENITY.

— BY —

JOHN E. REMSBURG.



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# BIBLE MORALS.

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Considering all the heresies, the enormous crimes, the wickedness, the astounding follies, which the Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been, indeed, the sword which our Lord said he was sending, and that not the devil himself could have invented an implement more potent to fill the hated world with lies and blood and fury, I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons, . . . is the most culpable folly of which it is possible for man to be guilty.—  
*James Anthony Froude.*

Catholics are condemned by Protestants for having clothed with the dogma of infallibility a man; yet Protestants do not hesitate themselves to clothe with the same dogma a book, the product of man. The Bible fills the same office in the Protestant church that the Roman pontiff does in the Catholic church. And not content are Protestants with acknowledging their allegiance to this paper pope; many of them wish to impose its authority upon their Catholic, Jewish, and Freethought neighbors. Three million Bibles, it is claimed, were printed and distributed by them last year. Millions of children, many of them the children of unbelievers, are gathered together Sunday after Sunday and taught that its words are divine. In this country there is an organization pledged to secure the recognition of this book as the basis of our civil law, and the supreme authority and

rule of conduct in our public schools. From the dome of our national capitol, and from the cupola of every schoolhouse in the land, they seek to unfurl the standard of this pope's supremacy. Luther, the founder of Protestantism, protested against the authority of the pope of Rome; I am here to-day to protest against the authority of Luther's pope.

In opposing the Bible, do not suppose that I am so uncharitable as to deny to it any merit. There is much in it to be admired. The Mosaic code, crude and barbarous as it is, contains many statutes that are wise and just; the Proverbs constitute a storehouse of Oriental wisdom; Job, dressed in the rich imagery of the East, is a poem of surpassing merit; many of the psalms are gems of poesy; David's lament for Saul and Jonathan, and the words spoken over his dead Absalom, are touchingly beautiful; the Sermon on the Mount, with all its vague and impracticable teachings, is a composition that has charmed and will continue to charm thousands who reject the dogma of its author's divinity; those chapters in John which record the last hours of Jesus with his disciples are so full of pathos that in reading them we forget the Christ and hear only the sad, human voice of the "gentle Nazarene;" Paul's writings reveal a master mind, and through the clouds of his theology there bursts forth many a ray of truth.

I could dwell long and lovingly upon the beauties of this book, but duty calls me to another task, less inviting, yet not less needful. I am asked to accept this book as the revealed will of an all-wise, all-powerful, and all-merciful God, to bow down and worship it, to make a fetich of it. Among other requirements respecting it, I am asked to accept it as an

*infallible moral guide.* I refuse to accept it as such, and now proceed to state the reasons why I thus refuse.

#### FALSEHOOD AND DECEPTION.

I refuse to accept the Bible as an infallible moral guide, because it sanctions the use of falsehood and deception.

“And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

“And there came forth a spirit and stood before the Lord, and said, I will persuade him.

“And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so.

“Now therefore, behold the Lord hath put a lying spirit in the mouth of all these, thy prophets” (1 Kings xxii, 20-23).

Four hundred prophets,

“All of them inspired by the spirit from on high,  
And all of them a lying as fast as they can lie.”

“If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet” (Ezek. xiv, 9).

“O Lord, thou hast deceived me” (Jer. xx, 7).

“Wilt thou be altogether unto me as a liar?” (Jer. xv, 18.)

“God shall send them strong delusion, that they should believe a lie” (2 Thess. ii, 11).

God says to Adam, respecting the forbidden fruit:  
“In the day that thou eatest thereof thou shalt

surely die " (Gen. ii, 17). This declaration proved to be untrue.

In regard to the promised land he says: " Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, . . . and ye shall know my *breach of promise* " (Num. xiv, 30-34).

God commands Moses to deceive Pharaoh (Ex. iii, 18); he rewards the midwives for their deception (Ex. i, 15-20); and instructs Samuel to deceive Saul (1 Sam. xvi, 2).

Thus God is represented in the Bible as continually resorting to the use of falsehood and deceit. The patriarchs all follow the example set by him. Abraham tries to deceive Pharaoh and Abimelech (Gen. xii, 13-19; xx, 2); Sarah tries to deceive the Lord himself (Gen. xviii, 13-15). Abraham becomes the parent of a liar. Isaac said of Rebecca, his wife, " She is my sister " (Gen. xxvi, 7). Rebecca in turn deceives her husband (Gen. xxvii, 6-17). Jacob sustains the reputation of the family for lying.

" And he came unto his father, and said, My father; and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau, thy first-born."

" And he discerned him not, so he blessed him. And he said, Art thou my very son, Esau? And he said, I am " (Gen. xxvii, 18-24).

Jacob's wives, Leah and Rachel, both used deceit. The former deceived her husband (Gen. xxix, 25); the latter deceived her father (Gen. xxxi, 34, 35). His twelve sons were all addicted to the same vice (Gen. xxxvii; xlii, 7), and these became the founders of the twelve tribes of Israel, God's chosen people.

For her treason and lying Rahab is rewarded

(Josh. ii, 1-6; vi, 25). Paul canonizes her as a saint, and James says: "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?"

David, Elisha, and Jeremiah, three of God's holiest men, were deliberate liars (1 Sam. xxvii, 8-11; 2 Kings viii, 7-15).

Christ taught in parables that he might deceive the people (Mark iv, 11, 12).

Paul says, "Being crafty, I caught you with guile;" in other words, "I deceived you." Again he writes, "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Rom. iii, 7.)

The primitive Christians, accepting the Bible as infallible authority, naturally regarded lying for God's glory not a vice, but a virtue. Mosheim says:

"It was an established maxim with many Christians, that it was pardonable in an advocate for religion to avail himself of fraud and deception, if it were likely they might conduce toward the attainment of any considerable good" (Eccles. His.).

"These officious lies they were wont to say were designed for a good end" (Ibid).

Bishop Fell thus writes: "In the first ages of the church, so extensiv was the license of forging, so credulous were the people in believing, that the evidence of transactions was grievously obscured."

M. Daillé, one of the most distinguished of French Protestants, says: "For a good end they made no scruple to forge whole books."

Dr. Gieseler, professor of theology at Gottingen,



says they "quieted their conscience respecting the forgery with the idea of their good intention."

Dr. Priestly says they "thought it innocent and commendable to lie for the sake of truth."

Scaliger says, "They distrusted the success of Christ's kingdom without the aid of lying."

Paul, the great theologian of the first century, and the real founder of Christian theology, we have seen, justifies the use of falsehood. The two most eminent Christian fathers of the second century were Justin Martyr and Irenæus. Of the former Mosheim observes, "Much of what Justin says is wholly undeserving of credit;" while Dr. Whitby affirms that Irenæus "scandalously deluded the world with fables and lying narrations."

Origen, Eusebius, and Jerome, the greatest ecclesiastical lights of the third, fourth, and fifth centuries, respectively, all sanction the use of fraud in promoting the interests of the church.

"A strict regard to truth in disputation," says Bishop Horsley, "was not one of the virtues of his [Origen's] character."

The thirty-second chapter of the Twelfth Book of Eusebius's "Evangelical Preparation" bears this significant title: "How far it may be proper to use falsehood as a medicin, and for the benefit of those who require to be deceived."

Jerome says, "I do not find fault with an error which proceeds from a hatred toward the Jews, and a pious zeal for the Christian faith."

Bishop Heliodorus affirms that "a falsehood is a good thing when it aids the speaker and does no harm to the hearers."

That is what Joseph Cook thinks; that is what



Talmage thinks; that is what nearly every theologian thinks.

That the methods employed in establishing the church are still used in perpetuating its power, a glance at the so-called Christian literature of the day will suffice to show. Read the works of our sectarian publishers, examine the volumes that compose our Sunday-school libraries, peruse our religious papers and periodicals, and you will see that age has but confirmed the habit formed in infancy.

Every church dogma is a lie, and based upon lies. The church depends upon fraud for its support. The work of its ministers is not to discover and promulgate truths, but to invent and disseminate falsehoods. In the words of Isaiah, they well might say: "We have made lies our refuge, and under falsehood have we hid ourselves."

The church offers a premium upon falsehood and imposes a punishment upon truthfulness. With a bribe in one hand, and a club in the other, she has sought to prolong her sway. The allurements of the one, and the fear of the other, have filled the world with hypocrisy. In our halls of Congress, in the editorial sanctum, in the professor's chair, behind the counter, in the work-shop, at the fireside, everywhere, we find men professing to believe what they know to be false, or wearing the seal of silence on their lips, while rank imposture stalks abroad and truth is trampled in the mire before them.

Every truth seeker is taunted and ridiculed, every truth teller persecuted and defamed. The scientist and philosopher are discouraged and opposed, the heretic and Infidel calumniated and maligned. In proof of this, witness the abuse heaped upon the living

Huxleys and Ingersolls, see the countless calumnies circulated against the dead Darwins and Paines.

CHEATING.

I refuse to accept the Bible as an infallible moral guide, because it sanctions cheating and the use of dishonorable methods in obtaining wealth and power.

“And Jacob sod [boiled] pottage; and Esau came from the fields, and he was faint; and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. . . . And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and rose up and went away” (Gen. xxv, 29-34).

This transaction, one of the basest ever recorded, receives the sanction of the Bible God. Jacob subsequently entered into a co-partnership with God to cheat Laban out of his cattle. His cheating his brother out of his father's blessing has been alluded to. Thus by defrauding his uncle, his famishing brother, and his blind and aged father, this God-beloved patriarch stands forth the prince of cheats—the patron saint of rogues.

The Israelites obtain the Egyptians' property by false pretenses.

“And I [God] will give this people favor in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty; but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon

your sons, and upon your daughters; and ye shall spoil the Egyptians" (Ex. iii, 21, 22).

"And the Lord said unto Moses, . . . Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold" (Ex. xi, 1, 2).

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required; and they spoiled the Egyptians" (Ex. xii, 35, 36).

Here obtaining goods under false pretenses, and embezzlement, are commended by God himself. It may be claimed that the Egyptians had wronged the Israelites. Suppose they had; could God secure justice for them only by treachery and fraud? • Suppose your son worked for a farmer, and that farmer defrauded him of his wages; would you advise your son to borrow a horse of his employer and decamp with it in order to obtain redress, especially when you had the power to obtain redress by lawful means? Instead of encouraging these slaves in an act that would eventually lead them to become a race of thieves and robbers, an honest God would have taken their masters by the collar and said, "You have received the labor of these men and women; pay them for it!"

In the Mosaic law we find the following beautiful statute:

"Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy

gates, that he may eat it; or thou mayest sell it unto an alien" (Deut. xiv, 21).

Out West, a family, good Christians, had a hog to die of some disease. What did they do with it? Eat it? No, their Bible told them this would be wrong. They dressed it nicely, took it into an adjoining neighborhood, and sold it to strangers. Was this right? The Bible says it was.

With the widespread influence of a book inculcating such lessons in dishonesty, what must be the inevitable result? Men distrust their fellow-men; along our business thoroughfares Fraud drives with brazen front; in almost every article of merchandise we buy, we find a lie enshrined; at every corner sits some Jacob slyly whittling spotted sticks to win his neighbor's flocks.

#### THEFT AND ROBBERY.

I refuse to accept the Bible as an infallible moral guide, because it sanctions theft and robbery.

Its pages teem with accounts of robberies, and in many instances God is said to have planned them and shared in the spoils. He instructs Moses to send a marauding expedition against the Midianites. They put the inhabitants to the sword, and return with 800,000 cattle. Of this booty God exacts 800 head for himself, and 8,000 head for his priests. The remainder he causes to be divided between the soldiers and citizens. So elated are the Israelites with their success, so grateful to God for his assistance, that they make him a gift of 16,000 shekels of stolen gold (Num. xxxi).

When Joshua took Jericho, "they burnt the city with fire, and all that was therein; only the silver, and the gold, and the vessels of brass and of iron

they put into the treasury of the Lord" (Josh. vi, 19-24).

When he captured Ai, "the cattle and the spoils of that city Israel took for a prey unto themselves, according unto the word of the Lord which he commanded Joshua" (Josh. viii, 27).

Jehovah gets the spoils of Jericho, and Israel those of Ai.

David, a modest shepherd lad, is placed under the tutelage of Jehovah, only to become the cruelest robber of his time. On one occasion, purely for plunder, he despoiled three nations, and "saved neither man nor woman alive to bring tidings to Gath, saying, Lest they should tell on us" (1 Sam. xxvii, 8-12).

It is said that the Italian bandit never plans a robbery without invoking a divine blessing upon his undertaking, doubtless believing that the God of David, of Moses, and of Joshua still reigns.

Jacob's wives, Leah and Rachel, were both thieves. Leah appropriated the property of her son; Rachel stole her father's jewels. Neither act was condemned.

Christ enjoined submission to robbery: "Of him that taketh away thy goods ask them not again" (Luke vi, 30).

#### ADULTERY AND PROSTITUTION.

I refuse to accept the Bible as an infallible moral guide, because it sanctions adultery and prostitution.

Adultery is made prominent by the recital of the numerous adulteries of Abraham, Lot, Jacob, Judah, Samson, David, and other Bible saints; and sanctified by the approved adulteries of Abraham and Jacob.

Both Abraham and Isaac were willing to sell the virtue of their wives to save themselves from harm.

Two instances are recorded of fathers having offered their own daughters to gratify the lust of a sensual mob, and these abominable acts are represented as especially meritorious. Read the nineteenth chapter of Genesis, and the nineteenth chapter of Judges; dwell upon the eighth verse of the former, and the twenty-fourth verse of the latter; and then if you can indorse the spirit of these narratives, you are unfit to be the parent of a daughter.

The Mosaic law authorizes a father to sell his daughter for a concubine or mistress (euphemistically translated "maid servant"). God's instructions respecting the thirty-two thousand captive Midianite maidens, impliedly sanction concubinage and prostitution.

Luther, drawing his morality from the Bible, gave concubinage his indorsement:

"There is nothing unusual in princes keeping concubines; and although the lower orders may not perceive the excuses of the thing, the more intelligent know how to make allowance" (Consilium).

God instructs his prophet Hosea to marry a prostitute. He subsequently commands him to love and hire an adultress (Hosea i, 2, 3; iii, 1, 2).

Christ forgave the woman taken in adultery, while his favorite female companion was a reformed (?) prostitute. Referring to his female ancestors, Dr. Alexander Walker, a Christian, says:

"It is remarkable that in the genealogy of Christ, only four women have been named: Tamar, who seduced the father of her late husband; Rachab, a common prostitute; Ruth, who, instead of marrying



one of her cousins, went to bed with another of them; and Bethsheba, an adultr  ss, who espoused David, the murderer of her first husband " (Woman, p. 330).

It is an indisputable fact that the most notorious adulterers are those whose professions make them most familiar with the teachings of the Bible, and compel them to accept its teachings as divine. During the past seven years the secular press of this country has reported a total of no less than 849 sexual crimes committed against women by the clergy. In many instances these lecherous priests had cited scripture to their victims to aid them in their infamous designs.

#### MURDER.

I refuse to accept the Bible as an infallible moral guide, because it sanctions murder.

It is true the Sixth Commandment says, "Thou shalt not kill;" but this law is practically annulled by innumerable commands from the same source, like the following, to kill:

"Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Ex. xxxii, 27).

"Spare them not, but slay both man and woman, infant and suckling " (1 Sam. xv, 3).

"Slay utterly old and young, both maids and little children " (Ezek. ix, 6).

"Cursed be he that keepeth back his sword from blood " (Jer. xlviii, 10).

For the leader and legislator of his chosen people, God selects a murderer. The first recorded act of Moses was premeditated murder. "He looked this



way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand " (Ex. ii, 12).

For committing a murder, Phinehas is rewarded by Jehovah with "the covenant of an everlasting priesthood" (Num. xxv, 6-13).

Samuel "hewed Agag," a captive king, "in pieces before the Lord" (1 Sam. xv, 32, 33).

Jehu murders all the house of Ahab.

"And Joram turned his hands and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart and he sunk down in his chariot.

"But when Ahaziah, the king of Judah, saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so.

"And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate she said, Had Zimri peace who slew his master? And he lifted up his face to the window, and said, Who is on my side? Who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down, and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her; for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands."

The dogs had devoured her.

“And Ahab had seventy sons in Samaria. And Jehu wrote letters and sent to Samaria. . . . And it came to pass when the letter came to them, that they took the king’s sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.”

“So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.”

“And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel” (2 Kings ix, 23, 24, 27, 30–35; x, 1, 7, 11, 30).

The assassination of Eglon by Ehud was characterized by the basest treachery and brutality. Eglon was king of Israel. Ehud carried a present to him, and after he had delivered the present he told the king that he had a private message for him. Eglon ordered his attendants to retire, and when alone Ehud drew a large dagger from beneath his cloak and thrust it through the body of the king. And the Bible tells us that God raised up Ehud expressly for this work (Jud. iii, 15–23).

The warmest eulogy in the Bible is bestowed upon a murderess. Sisera is a fugitive from battle. He reaches in safety the tent of Heber, his friend. Heber is absent, but Jael, his wife, receives the fugitive, and bids him welcome. She gives him food, spreads a soft couch for him, and covers him with her mantle. Wearied with his retreat, and unconscious of impending danger, Sisera soon sinks into a profound slum-

ber. With a tent nail in one hand, and a hammer in the other, Jael approaches the bedside of her sleeping guest. She bends over him, listens to assure herself that he is asleep, then places the nail against his temple, and with a blow drives it through his head. A struggle, and Sisera is dead, a victim of one of the most damnable deeds ever committed.

In honor of this assassination, God's favorite prophetess, Deborah, sings:

"Blessed above women shall Jael, the wife of Heber the Kenite, be; blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot?" (Jud. v, 24-28.)

We had a Kansas girl who followed in the footsteps of this "blessed woman." Years ago, across the prairies of southern Kansas stretched a lonely road. By its side, far from other habitations, stood an unpretentious dwelling, inhabited by four persons—father, mother, son, and daughter. But the daughter was the ruling spirit there. Their only volume, we are told, was a Bible, and this the daughter read. The house contains two rooms besides the cellar. The rooms are separated simply by a curtain. In the front room is kept a small stock of groceries.

Here, too, with its back against the curtain, and fastened to the floor, stands a chair. Above the door is a sign with this inviting word, "Provisions." A traveler enters and makes some purchases, displaying a well-filled purse. He is treated hospitably, and invited to remain awhile and rest. Wearied, he drops into the chair, his head pressing against the curtain. Armed with a hammer, this follower of Jael now approaches from the rear. One well-directed blow, and the tired traveler sinks into eternal rest. His pockets are rifled, and his body thrown into the cellar, to be taken out at night and buried in the little garden behind the dwelling. Time rolls on; the traveler does not return. Day after day, his wife at home, with anxious heart, peers through the window and sighs, "Why don't he come?" At length suspicion rests upon this den of infamy. A search is instituted, and the garden is found to be a cemetery, filled with the bodies of murdered travelers—one a little child. In the mean time this female monster with her kin has fled. Detectives are still searching for her. They'll never find her. Where is she? In heaven with Jael. Now let some modern Deborah sing, "Blessed above maidens shall Kate Bender be!"

#### WARS OF CONQUEST AND EXTERMINATION.

I refuse to accept the Bible as an infallible moral guide, because it sanctions wars of conquest and extermination.

The Old Testament is largely a record of wars and massacres. God is represented as "a man of war." At his command whole nations are exterminated.

"Ye shall drive out all the inhabitants of the land from before you, . . . and ye shall dispossess

the inhabitants of the land, and dwell therein" (Num. xxxiii, 52, 53).

"Of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them" (Deut. xx, 16, 17).

"And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. . . . And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles with fire" (Num. xxxi, 7-10).

Moses is angry because the women and children have been saved, and from this fiendish conqueror comes the mandate: "Kill every male among the little ones, and kill every woman that hath known man."

The mourning remnants of twenty thousand families are thus to be destroyed. The fathers, far away, lie still in death beside the smouldering ruins of their once fair homes; and now their wives and little ones are doomed to die. The signal is sounded, and the massacre begins. The mothers, on bended knees, with tearful eyes and pleading lips, are ruthlessly cut down. Their prattling babes, in unsuspecting innocence, smile on the uplifted sword as if it were a glittering toy, and the next moment feel it speeding through their little frames. The daughters only are spared—spared to be the wretched slaves of those whose hands are red with the life-blood of their dear ones.

And this is but a prelude to the sanguinary scenes that are to follow.



“ Rise ye up, take your journey, and pass over the river Arnon; behold I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.”

“ And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones of every city, we left none to remain ” (Deut. ii, 24, 25, 34).

“ The Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities. . . . And we utterly destroyed them as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children of every city ” (Deut. iii, 3-6).

Moses dies, and Joshua next leads Jehovah's troops.

“ And the Lord said unto Joshua, See, I have given into thine hand Jericho. . . . And they utterly destroyed all that was in that city, both man and woman, young and old ” (Josh. vi, 2, 21).

“ And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. . . . And so it was, that all that fell that day, both of men and women, were twelve thousand. . . . And Joshua burnt Ai, and made it a heap forever ” (Josh. viii, 18, 25, 28).

“ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it,

and fought against it. And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein" (Josh. x, 31, 32).

"And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it. And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day" (Josh. x, 34, 35).

Thus city after city falls, and nation after nation is vanquished, until thirty-one kingdoms have been destroyed. And still there "remaineth much land to be possessed," and many millions more of unoffending people to be slain to please this God of War.

Christ came heralded as the "prince of peace." But he "came not to send peace, but a sword"—a sword his own arm was too weak to wield, but which his followers have used with dire effect. Expunge from the history of Christendom the record of its thousand wars and little will remain. From the time that Constantine inscribed the emblem of the cross upon his banner to the present hour, the church of Christ has been upheld by the sword. Five million troops maintain its political supremacy in Europe to-day. To "express our national acknowledgment of Almighty God as the source of all authority in civil government; of the Lord Jesus Christ as the ruler of nations, and of his revealed will as of supreme authority;" in short, to make this a "Christian nation," as Bible moralists demand, means a standing army in this country of five hundred thousand men.

The Bible has inspired more wars than all else



combined. It is a fountain of blood, and the crimson rivers that have flowed from it would float the navies of the world.

#### DESPOTISM.

I refuse to accept the Bible as an infallible moral guide, because it enjoins submission to tyrants.

“Submit yourselves to every ordinance of man, . . . whether it be to kings as supreme; or unto governors” (1 Pet. ii, 13).

“Let every soul be subject unto the higher powers. For there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation” (Rom. xiii, 1, 2).

And these sentiments were uttered when a Nero sat upon the throne—when Palestine was being crushed beneath the iron heel of despotism—when brave and patriotic men were struggling for freedom.

The Bible has ever been the bulwark of tyranny. When the oppressed millions of France were endeavoring to throw off their yoke—when the Washingtons, the Franklins, the Paines, and the Jeffersons were contending for American liberty—craven priests stood up in the pulpit, opened this book, and gravely read: “The powers that be are ordained of God; they that resist shall receive to themselves damnation.”

#### INTOLERANCE AND PERSECUTION.

I refuse to accept the Bible as an infallible moral guide, because its teachings have filled the world with intolerance and persecution.

“If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee se-

cretly, saying, Let us go and serve other gods. . . . Namely, of the gods of the people which are round about you. . . . Thou shalt not consent unto him; neither shall thine eye pity him; neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people" (Deut. xiii, 6-9).

If you believe the Bible to be infallible, you must believe it to be your duty to put to death the unbelieving brother that attempts to alienate you from your faith. If you are a Catholic, and your children become Protestants and endeavor to convince you that Protestantism is the true religion, you should kill them. If you are a Protestant, and your wife embraces the Catholic faith and desires you to accept it, let her die.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi, 16).

"Depart from me, ye cursed, into everlasting fire" (Matt. xxv, 41).

"These shall go away into everlasting punishment" (Matt. xxv, 46).

"Cast into hell, into the fire that never shall be quenched" (Mark ix, 45).

These passages ought to consign to everlasting abhorrence the being who uttered them, the book containing them, and the church indorsing them. This dogma of endless punishment is the dogma of fiends. I had rather trace my descent to the tiger or hyena than to the creation of a God who dooms his creatures to eternal pain; and the time will come when the remembrance of the theologians who have taught

this hideous lie will provoke more shame and pity than the ancestral apes do now.

“If there come any unto you, and bring not this doctrine, receive him not into your house” (2 John i, 10).

Amid the storms of a winter night, a traveler, perishing with cold and hunger, knocks at your door and begs for food and shelter. You interrogate him as to his religious belief, and finding that he is not a member of your church, you forbid him to enter. In the morning when you discover his lifeless body by the roadside, how impressed you will be with the transcendent beauty of Bible morals!

Paul preached a sermon upon charity, and then wrote to the Gallatians as follows:

“If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal. i, 9).

From the same pen came this sneaking, infamous hint:

“I would they were even cut off which trouble you” (Gal. v, 12).

What ghastly fruits these teachings have produced! We see earth covered with the yellow bones of murdered heretics and scholars; we see the persecutions and butcheries of Constantine, of Theodosius, of Clovis, of Justinian, and of Charlemagne; we see the Crusades, in which nearly twenty millions perish; we see the followers of Godfrey in Jerusalem—see the indiscriminate massacre of men, women, and children—see the mosques piled seven deep with murdered Saracens—the Jews burnt in their synagogues; we see Cœur de Lion slaughter in cold blood thousands of captive Infidels; we see the Franks in Constanti-

noble, plundering, ravishing, murdering; we see the Moors expelled from Spain; we see the murder of the Huguenots and Waldenses—the slaughter of German peasants—the desolation of Ireland—Holland covered with blood; we witness Smithfield and Bartholomew; we see the Inquisition with its countless instruments of fiendish cruelty; we see the *Auto-da-fé*, where heretics clad in mockery are led to torture and to death; we see men stretched upon the rack, disjointed, and torn limb from limb; we see them flayed alive—their bleeding bodies seared with red-hot irons; we see them covered with pitch and oil and set on fire; we see them hurled headlong from towers to the stony streets below; we see them buried alive; we see them hanged and quartered; we see their eyes bored out with heated augers—their tongues torn out—their bones broken with hammers—their bodies pierced with a thousand needles; we see aged women tied to the heels of fiery steeds—see their mangled and bleeding bodies dragged with lightning speed over the frozen earth; we see newborn babes flung into the flames to perish with their mothers, or with their mothers sewed in sacks and sunk into the sea; in short, on every hand, we see hate, torture, death!

But, thanks to the brave Infidels that have gone before, you, Bible moralists, can use these instruments of cruelty to silence heretics to Christianity no more.

“ Where are the hands which once for this foul creed,  
‘Mid flame and torture made an Atheist bleed?  
Gone—like the powers your fathers used so well  
To send souls heavenward through the flames of hell.  
And you, poor palsied creatures! you ere long,

With them thrice cursed shall swell Gehenna's throng.  
 Your God is dead; your heaven a hope bewrayed;  
 Your hell a by-word, and your creed a trade,  
 Your vengeance—what? A mere polluting touch—  
 A cripple striking with a broken crutch!"

—*Lara.*

#### INJUSTICE TO WOMAN.

I refuse to accept the Bible as an infallible moral guide, because it has degraded woman.

The holy offices of wife and mother it covers with reproach. Its teachings carried out, as they were during centuries of Christian rule, leave woman but two paths in which to tread—the one leading into slavery, the other into exile. Servitude in the house of a husband, or self-banishment to a convent: these are the sad alternatives presented for her choice.

"Thy desire shall be to thy husband and he shall rule over thee" (Gen. iii, 16).

"Wives, submit yourselves to your own husbands" (Col. iii, 18).

"As the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. v, 24).

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the church" (1 Cor. xiv, 34, 35.)

"Ye wives, be in subjection to your own husbands.

. . . For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him lord" (1 Peter iii, 1-6).

"Let woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim ii, 11-14).

Oh! the unspeakable outrage that woman has suffered because of that old Jewish fable!

The teachings of the Bible respecting marriage are an insult to every married woman. Christ discouraged marriage (Matt. xix, 10-12); while a more despicable dissertation on marriage than Paul gives in the seventh chapter of 1 Corinthians was never penned.

In contracting matrimonial alliances, woman's rights and choice are not consulted. The father does his daughter's courting, and sells or gives her to whom he pleases. A father is even allowed to sell his daughter for a slave (Ex. xxi, 7). In the Decalogue, the wife is classed with slaves and cattle as a mere chattel.

Kidnapping is commanded for the purpose of obtaining wives.

"Therefore they [God's priests] commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; and see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. . . . And the children of Benjamin did so, and took them wives according to their number of them that danced whom they caught" (Jud. xxi, 20-23).

The Levitical law makes motherhood a sin that can



be expiated only by offering a sin offering at the birth of every child. The degree of sinfulness depends upon the sex of the child; giving birth to a daughter being esteemed a greater sin than giving birth to a son" (Lev. xii).

The laws of the Bible in regard to divorce are most unjust. A husband is permitted to divorce his wife if she displease him, while a wife is not allowed to obtain a divorce for any cause whatever.

"When a man hath taken a wife, and marries her, and it come to pass that she find no favor in his eyes, . . . then let him write her a bill of divorcement, and give it in her hand, and send her out of his house" (Deut. xxiv, 1).

"When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her that thou wouldst have her to thy wife; then thou shalt bring her home to thine house. . . . And it shall be, if thou have no delight in her, then thou shalt let her go whither she will" (Deut. xxi, 10-14).

Wives are compelled to suffer outrage for the sins of their husbands.

"Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun" (2 Sam. xii, 11).

"Their houses shall be spoiled and their wives ravished" (Is. xiii, 16).

"I will gather all nations against Jerusalem to



battle; and the city shall be taken, and the houses rifled, and the women ravished " (Zech. xiv, 2).

"Let their wives be bereaved of their children and be widows " (Jer. xviii, 21).

The teachings of the Bible have been used by the church to keep woman in a subordinate position. "There is not a more cruel chapter in history," says the Rev. Moncure D. Conway, "than that which records the arrest by Christianity of the natural growth of European civilization regarding woman. In Germany it found woman participating in the legislative assembly, and sharing the interests and counsels of man, and drove her out and away. . . . Even more fatal was the overthrow of woman's position in Rome. Read the terrible facts as stated by Gibbon, by Milman, and Sir Henry Maine, read and ponder them, and you will see the tremendous wrong that Christianity did to woman."

In this country, while the most illiterate and depraved man is clothed with the rights of a sovereign, the noblest woman is a slave; and from the Bible, priests and politicians have procured the chains that hold her in subjection.

#### UNKINDNESS TO CHILDREN.

I refuse to accept the Bible as an infallible moral guide, because its teachings respecting the treatment of children are cruel and unjust.

It advocates the use of corporal punishment for children.

"Thou shalt beat him with the rod " (Prov. xxiii, 14).

"Withhold not correction from the child: for if thou beatest him with the rod he shall not die " (Ibid xxiii, 13).

“Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Ib. xxii, 15).

“The rod and reproof give wisdom” (Ib. xxix, 15).

It advocates capital punishment for children:

“If a man have a stubborn and rebellious son, which will not obey the voice of his mother, and that when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place. . . . And all the men of the city shall stone him with stones that he die” (Deut. xxi, 18, 19, 21).

It advocates the indiscriminate and merciless slaughter of little children:

“Their children also shall be dashed to pieces before their eyes” (Isa. xiii, 16).

“Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword: their infants shall be dashed in pieces” (Hosea xiii, 16).

“As he [Elisha] was going up by the way, there came forth little children out of the city, and mocked him. . . . And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them” (2 Kings ii, 23, 24).

It advocates the punishment of children for the misdeeds of their parents.

“I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children” (Ex. xx, 5).

“I will stir up the Medes against them, . . .

their eye shall not spare children " (Isa. xiii, 17, 18).

"I will also send wild beasts among you, which shall rob you of your children " (Lev. xxvi, 22).

David prays that the children of his adversaries may become vagabonds and beggars; and Jeremiah, that the children of his enemies may perish by famine.

God kills Bath-sheba's child:

"And the Lord struck the child that Uriah's wife bore unto David, and it was very sick. . . . And it came to pass on the seventh day that the child died " (2 Sam. xii, 15-18).

Poor babe! tortured and murdered for its parents' crime!

#### CRUELTY TO ANIMALS.

I refuse to accept the Bible as an infallible moral guide, because it sanctions and enjoins unkindness and cruelty to animals.

Portions of the Old Testament, and particularly those relating to sacrifices, are calculated to foster a spirit of brutality, and a total disregard for animal life. God revels in the blood of the innocent. The offering of fruits made by Cain is rejected by him; the bloody sacrifice of Abel is accepted.

Nearly the entire book of Leviticus is devoted to such laws as these:

"If he offer a lamb for his offering, then shall he offer it before the Lord. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation; and Aaron's sons shall sprinkle the blood thereof round about upon the altar " (Lev. iii, 7, 8).

"And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons. And the priest

shall bring it unto the the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar" (Lev. i, 14, 15).

The minutest directions for conducting these bloody sacrifices come from the lips of Jehovah himself, and are too brutal and disgusting to repeat.

The number of animals sacrificed was incredible. At times whole herds were killed. On one occasion Asa sacrificed 700 oxen and 7,000 sheep. David made an offering of 1,000 bullocks and 2,000 sheep. At the dedication of the temple, 142,000 domestic beasts were sacrificed by Solomon.

And this wholesale slaughter of innocent animals, we are told, was highly pleasing to the Lord. But

"What was his high pleasure in  
The fumes of scorching flesh and smoking blood,  
To the pain of the bleating mothers, which  
Still yearned for their dead offspring? or the pangs  
Of the sad ignorant victim underneath  
The pious knife?"

—Byron.

A God of mercy, it would seem, ought to protect the weaker orders of his creation; but the God of the Bible manifests an utter disregard for them. When the being created in his own image proved too true a copy, and he wished to destroy it, he sent a deluge, "and all flesh died that moved upon the earth." To wreak his vengeance upon Pharaoh, he visited with disease and death his unoffending cattle. In times of war, he ordered his followers to "slay both man and beast." Saul's great transgression, the chief cause of his dethronement and death, was that he saved alive some sheep and oxen instead of killing them as God desired. David and Joshua, God's

favorite warriors, houghed the horses of their enemies, and, thus disabled, turned them loose to die.

We teach a child that it is wrong to rob the nests of birds. It listens respectfully, then opens the Bible and reads:

“If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young; but thou shalt in any wise let the dam go, *and take the young to thee*” (Deut. xxii, 6, 7).

Throughout Christendom “man's inhumanity to man” is only equaled by his cruelty to the inferior animals. The Buddhist, who has not the Bible for his guide, considers it a sin to harm the meanest creature. Even the savage kills only what he needs for food, or such as threaten him with danger. But the Christian, whose Bible gives him dominion over the beasts of the field and the fowls of the air, maims and murders in pure wantonness, and after years of patient service, even turns his beast of burden out to die of hunger and neglect.

For the sake of these dumb creatures, would that our world had less theology, and more humanity; had fewer Moodys, and more Henry Berghs!

#### HUMAN SACRIFICES.

I refuse to accept the Bible as an infallible moral guide, because it sanctions human sacrifices.

“No devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men,

shall be redeemed; but shall surely be put to death" (Lev. xxvii, 28, 29).

God commands Abraham to sacrifice his son:

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering" (Gen. xxii, 2).

The order was countermanded, but the perusal of this text has driven thousands to insanity and murder.

That a famine may cease, David sacrifices the sons of Saul:

"Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? . . . And they answered the king, The man that consumed us, and devised against us. . . . Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord. . . . And the king said, I will give them. And he delivered them unto the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest" (2 Sam. xxi).

The sacrifice, we are told, was accepted, and the famine ceased.

The pathetic story of Jephthah's daughter is familiar to all of you. Jephthah is a warrior, and makes a vow, that if he is permitted to conquer the children of Ammon, upon his return the first that meets him at the door will be offered up for a burnt offering unto the Lord. He is successful; the children of Ammon are defeated. Upon his return the first to meet him is his daughter, an only child. He tells her of his vow. She prays for two brief months to live. Her prayer is granted, and at the



expiration of this time, the Bible tells us that Jephthah "did with her according to the vow which he had vowed" (Jud. xi, 26-40).

The celebrated Jewish commentator, Dr. Kalisch, while endeavoring to palliate, as far as possible, the crimes of his people, admits that human sacrifices were not uncommon among them:

"The fact stands indisputable that human sacrifices offered to Jehovah were possible among the Hebrews long after the time of Moses, without meeting a check or censure from the teachers and leaders of the nation" (Leviticus, part 1, p. 385).

"One instance like that of Jephthah not only justifies, but necessitates, the influence of a general custom. Pious men slaughtered human victims not to Moloch, nor to any other foreign deity, but to the national God, Jehovah" (Ibid. p. 390).

The church, having received the benefits of a sacrificed God, deems human sacrifices no longer necessary. But what can be said of the church as a whole, cannot be said of all its individual members. Scarcely a year passes without the sacrifice of human beings by those who believe the Bible to be inspired, and who believe that what was right three thousand years ago is right to-day.

Let me recall a half-forgotten scene. In a quiet village of New England live a pair whom nature meant for good, kind citizens. But they have become infatuated with the Bible. They believe it to be infallible. Day after day they pore over its pages. They dwell with especial interest upon the story of Abraham and Isaac, until at last they become impressed with the belief that they, too, are called upon to offer up their child. The fatal hour arrives.



Nerved for the cruel deed, they approach the bedside of their child, a sweet-faced, curly-haired girl of four. How placidly she rests! Folded upon her breast are dimpled hands, white as the winter snow; curtained in slumber are eyes as mild as the summer sky. How beautiful! how pure! We would risk our lives to save that pretty thing from harm. How dear, then, must she be to that father and that mother! She is their idol. But that idol is about to be sacrificed upon the altar of superstition. There they stand—the mother with a lamp in her hand, the father with a knife. They gaze for a moment upon their sleeping victim. Then the father lifts his arm and plunges the knife into the heart of his child! A quiver—the blue eyes open, and cast a reproachful look upon the parent. The little lips exclaim, “O papa!” and the sacrifice is made!

You say they were insane. Aye, but what made them insane? And what, more than any other cause, is peopling our asylums with these unfortunate people? The vain attempt to reconcile with reason the irreconcilable teachings of this book.

#### CANNIBALISM.

I refuse to accept the Bible as an infallible moral guide, because it teaches the horrible custom of cannibalism.

“The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers” (Ezek. v, 10.)

“And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat” (Lev. xxvi, 29).

“And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend” (Jer. xix, 9).

“And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters. . . . So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave; so that he will not give to any of them of the flesh of his children whom he shall eat. . . . The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, . . . for she shall eat them ” (Deut. xxviii, 53-57).

“The hands of the pitiful women have sodden [boiled] their own children ” (Lam. iv, 10).

“And the king said unto her, What aileth thee? And she answered, This woman said unto me, give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him. And I said unto her on the next day, Give thy son that we may eat him; and she hath hid her son ” (2 Kings vi, 28, 29).

You will say that these were punishments inflicted upon these people for their sins. And you will have us believe that these punishments were just. Strange justice! a merciful God compelling a starving mother to kill and devour her own child!

“Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you ” (John vi. 53).

The church perpetuates the idea, if not the practice, of cannibalism. The Christian takes a piece of bread, and tries to make himself and the world believe that he is eating the body of Christ; he takes a sup of

wine, and says, "This is Christ's blood." Your sacramental feast points to the time when savage priests gathered around the festal board and supped on human flesh and blood.

In the remote districts of Christian Russia, where the rays of our civilization have not yet penetrated the darkness of theology, where Bible morals are still supreme, we are told that even at the present time a more terribly real form attaches to this eucharistic ceremony. From *Harper's Weekly*, I quote as follows:

"We hear of horrid sects at present in Russia, practicing cannibal and human sacrifices with rites almost more devilish than any recorded in history. 'The communism of the flesh of the Lamb,' and 'the communism of the blood of the Lamb,' really seem to have been invented by the lowest demons of the bottomless pit. The subject is too revolting to be pursued in detail; it is enough to say that an infant seven days old is bandaged over the eyes, stretched over a dish, and a silver spoon thrust into the side so as to pierce the heart! The elect suck the child's blood—that is 'the blood of the Lamb!' The body is left to dry up in another dish full of sage, then crushed into powder and eaten—that is 'the flesh of the Lamb!'"

#### WITCHCRAFT.

I refuse to accept the Bible as an infallible moral guide, because it recognizes as a verity the delusion of witchcraft and punishes with death its victims.

The God that inspired the account of Saul's interview with the witch of Endor, was as thorough a believer in witchcraft as the most superstitious crone of the middle ages.

Manasseh "used enchantments, and used witch-

craft, and dealt with a familiar spirit, and with wizards" (2 Chron. xxxiii, 6).

Isaiah speaks of "wizards that peep and mutter" (Isa. viii, 19).

The decline in the belief of wizards and witches denotes a decline of faith in the Bible. Until a very recent period, those who professed to believe in the divinity of the Bible, also professed to believe in the reality of witchcraft. "Giving up witchcraft," says John Wesley, "is, in effect, giving up the Bible" (Journal, 1768).

"Thou shalt not suffer a witch to live" (Ex. xxii, 18).

Oh! that I could bring to view the suffering and death this text has caused! Nearly a million women have died because of it: 1,000 were burned at Como in one year; 500 at Geneva in three months; 7,000 died at Treves; 50,000 were sentenced to death during the reign of Francis I.; 100,000 perished in Germany; 30,000 were executed in England; 16,000 in Scotland—all because the Bible says, "Thou shalt not suffer a witch to live."

Four hundred were burned at Toulouse in one day. Think of it! Four hundred women—guilty of no crime, save that which exists in the diseased imaginations of their accusers—four hundred mothers, wives, and daughters taken out upon the public square, chained to posts, the fagots piled around them, and burned to death! See them writhing in the flames—listen to their piteous shrieks. Four hundred voices raised in one wild chorus of agony! And all because the Bible says, "Thou shalt not suffer a witch to live."

Only five years ago, in the province of Novgorod,

Russia, a woman was burnt for witchcraft. Agrafena was a soldier's widow, and possessed of more than ordinary gifts of mind. But ignorance and superstition prevailed around her. Every strange occurrence, every disease that could not be accounted for, was the result of witchcraft. One day a farmer's daughter was seized with a fit of epilepsy, and in her paroxysms of pain she chanced to breathe the name of Agrafena. This was enough; Agrafena was a witch. A mob was raised and led to the widow's dwelling. They called her to the door, parleyed with her a moment, then thrust her back into the house, fastened its doors, and set it on fire. And while it was burning, this mob, led by Christian priests, stood around it, singing praises to God—their strains blended with the shrieks of this dying woman—dying because the Bible says, "Thou shalt not suffer a witch to live."

And in our own America the blighting influence of this delusion and this brutal statute has been felt. With the soil of our republic is mingled the dust of murdered women—murdered because the Bible says, "Thou shalt not suffer a witch to live."

#### SLAVERY.

I refuse to accept the Bible as an infallible moral guide, because it sanctions the infamous crime of human slavery.

"Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you; of them shall ye buy, and of their families that are with you, which they beget in your land; and they shall be your pos-

session. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever" (Lev. xxv, 44-46).

In certain cases they were even permitted to enslave the members of their own race.

"If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's and he shall go out by himself" (Ex. xxi, 2-4).

If he desires his liberty, he must desert his wife and little ones. To become a freeman, he must become an exile.

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; then his master shall bring him unto the judges; he shall also bring him unto the door, or unto the door-post; and his master shall bore his ears through with an awl; and he shall serve him forever" (Ex. xxi, 5, 6).

Let me cite one of the laws of the Bible relative to the treatment of slaves—a law which demons would blush to indorse, but which a merciful (?) God enacted for the guidance of his children.

"If a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money" (Ex. xxi, 20, 21).

Here a master may brutally beat his slave, and if



that slave linger in the agonies of death for a day or two before dying, he shall not be punished, because the slave "is his money."

Nor is it the Jewish scriptures alone which sanction slavery. The Christian scriptures are not less emphatic in their indorsement of it.

"Let as many servants as are under the yoke count their own masters worthy of all honor" (1 Tim. vi, 1).

"Exhort servants to be obedient unto their masters" (Titus ii, 9).

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling" (Eph. vi, 5).

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward" (1 Pet. ii, 18).

It may be urged that the term "servant" here refers to a hired servant. Not so; wherever the word "servant" occurs in the New Testament, it means slave in its worst sense.

The Fugitive Slave law, which made us a nation of kidnappers, derived its authority from the New Testament. Paul had established a precedent by returning a slave to his master.

It was no easy task to convince the Bible moralist that slavery was wrong. When the French Revolutionists rejected the Bible, they abolished slavery in the colonies. When the church regained control of the government, the Bible came back, and with it slavery. When Clarkson's bill for the abolition of slavery was before Parliament, Lord Chancellor Thurlow characterized it as a "miserable and contemptible bill," and "contrary to the word of

God." The most zealous defenders of slavery in this country were theologians.

The Rev. E. D. Simons, professor in Macon College, Ga., said: "These extracts from holy writ unequivocally assert the right of property in slaves."

The Rev. R. Furman, D.D., of South Carolina, said: "The right of holding slaves is clearly established in the holy scriptures, both by precept and example."

Rev. Thomas Witherspoon, of Alabama, said: "I draw my warrant from the scriptures of the Old and New Testament to hold the slave in bondage."

Said the Rev. Mr. Crowder, of Virginia: "Slavery is not only countenanced, permitted, and regulated by the Bible, but it was positively instituted by God himself."

You say that this is the testimony of interested parties, that the South was interested in perpetuating slavery. True, but where did your Northern theologians stand?

Rev. Dr. Wilbur Fisk, president of Wesleyan University, thus wrote: "The New Testament enjoins obedience upon the slave as an obligation due to a present rightful authority."

Rev. Moses Stuart, of Andover, said: "The precepts of the New Testament respecting the demeanor of slaves and their masters beyond all question recognize the existence of slavery."

Professor Hodge, of Princeton, said: "The savior found it around him, the apostles met with it in Asia, Greece, and Italy. How did they treat it? Not by denunciation of slaveholding as necessarily sinful."

Said the Rev. Dr. Taylor, principal of the theological department of Yale College: "I have no doubt

that if Jesus Christ were now on earth, he would, under certain circumstances, become a slaveholder."

Slavery flourished on this continent because the Bible taught that it was lawful and just. To oppose slavery was to oppose the plainest teachings of this book. The Abolition movement was an Infidel movement. The Emancipation Proclamation was a nullification of "God's law." The great Rebellion was a contest between Bible morality and natural morality. The latter triumphed, but the conflict filled half a million graves, brought grief to many million hearts, and covered the land with desolation.

And this advocate of slavery is the idol Protestants worship; this is the book they wish to become the law of our land; this is the moral guide they wish to place in our public schools! In the name of those who died for the freedom of their fellow-men; in the name of those made childless, fatherless, and companionless by this cruel strife; in the name of those whose backs still bear the scars of the master's lash; in the name of human liberty, I protest against this retrogressive movement!

#### POLYGAMY.

I refuse to accept the Bible as an infallible moral guide, because it sanctions polygamy.

The Mosaic law provides that "if a man have two wives, one beloved, another hated," he shall not ignore the legal rights of the hated wife's children (Deut. xxi, 15-17). This statute recognizes both the existence and the validity of the institution.

Another statute (Deut. xxv, 5) provides that if a man die, his surviving brother shall become the husband of his widow, and this regardless as to whether the brother be **married or single**.

The first eighteen verses of the eighteenth chapter of Leviticus are devoted to what is termed "unlawful marriages." Here polygamy is recognized and regulated to the extent of prohibiting a man from marrying the sister of a living wife.

But there is one statute which places the validity of this institution, so far as the Bible is concerned, beyond all controversy. Deut. xxiii, 2, declares that no illegitimate child shall enter into the congregation of the Lord, even up to the tenth generation. Now, polygamy was either lawful or unlawful. If unlawful, then the children of polygamists were illegitimate children, and disqualified for the sanctuary. But the children of polygamists were not thus disqualified. The founders of the twelve tribes of Israel were all children of a polygamist.

The most renowned Bible characters were polygamists. Abraham had two wives, and when he died the Lord said, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. xxvi, 5).

Jacob was a polygamist, and after he had secured four wives God blessed him and said, "Be fruitful and multiply" (Gen. xxxv, 11).

Gideon had "many wives" (Jud. viii, 30), and it was to him an angel came and said, "The Lord is with thee" (Jud. vi, 12).

David had nearly a score of wives and concubines, and "David was a man after God's own heart." "David did right in the eyes of the Lord." God himself said to David, "I delivered thee out of the hands of Saul; and I gave thee thy master's house and thy master's wives" (2 Sam. xii, 7, 8).

"And God gave Solomon wisdom and understand-

ing exceeding much, and largeness of heart"—sufficient to hold a thousand wives and concubines.

It is true the primitive Christians did not generally adopt polygamy. And why? Because pagan Greece had taught them better. It was to her, and not to their scriptures, that they were indebted for the monogamic system of marriage. Neither did the Roman Catholic church sustain polygamy, but it did sustain a system of concubinage which was certainly as bad. For centuries the keeping of concubines was almost universal among the Catholic clergy, one abbot keeping no less than seventy.

The founders of the Protestant church, however, accepting the Bible as their guide, attaching to it a degree of authority which had never been attached to it before, were candid and consistent enough to admit the validity of the institution. Referring to this subject, Sir William Hamilton, a Christian and a Protestant, says:

"As to polygamy in particular, which not only Luther, Melancthon, and Bucer, the three leaders of the German Reformation, speculatively adopted, but to which above a dozen distinguished divines among the reformers stood formally committed" (Discussions on Philosophy and Literature).

Speaking of Luther and Melancthon, Hamilton says:

"They had both promulgated opinions in favor of polygamy, to the extent of vindicating to the spiritual minister a right of private dispensation, and to the temporal magistrate the right of establishing the practice if he chose by public law" (Ibid).

In accordance with these views, John of Leydon, a zealous Protestant, established polygamy at Munster,



and murdered, or drove from their homes, all who dared to oppose the odious custom. Other Protestants followed his example.

On the 19th of December, 1539, at Wittenberg, Luther and Melancthon drew up the famous "Consilium," authorizing the landgrave, Phillip of Hesse, to have a plurality of wives. This instrument bears the signatures of Martin Luther, Philip Melancthon, Martin Bucer, Dionysius Melander, John Lening, Antony Corvinus, Adam Kraft, Justus Winther, and Balthasar Raida, nine of the leading Protestant divines of Germany.

It is a well-known fact that Luther advised Henry VIII. to adopt polygamy in his case; but by divorcing two wives, and murdering two more, the founder of the English church avoided it.

The advocacy of polygamy by the chief reformers prevented Ferdinand I. from declaring for the Reformation. The German princes, too, generally opposed it; and this opposition, coupled with the fact that the most licentious sects espoused it, finally caused a reaction in favor of monogamy.

Protestants, it ill becomes you to point the finger of scorn at the Mormons of Utah. Yet with characteristic consistency, you are demanding the suppression of polygamy in the territories, while at the same time you are endeavoring to have the whole country accept as infallible authority, a book which sanctions the pernicious custom. Make the Bible the fundamental law of the land, as you demand, and polygamy will become, in theory at least, a national instead of a local institution.



## INTEMPERANCE.

I refuse to accept the Bible as an infallible moral guide, because it fosters the evil of intemperance.

While the sacred books of Buddhists and Moham-medans, by forbidding the use of intoxicating drinks, have contributed to make drunkenness among these people disreputable and rare, the Bible, by encouraging their use, has made intemperance in Christian countries frightfully prevalent, and almost respectable.

"Thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink" (Deut. xiv, 26).

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more" (Prov. xxxi, 6, 7).

"Drink no longer water, but use a little wine for thy stomach's sake" (1 Tim. v, 23).

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works" (Ecles. ix, 7).

"They shall plant vineyards, and drink the wine thereof" (Amos ix, 14).

"Wine that maketh glad the heart of man" (Ps. civ, 15).

"Wine which cheereth God and man" (Jud. ix, 13).

"Destroy it not, for a blessing it is."

Will that wing of the Prohibition army which has adopted the Bible as its text-book on temperance, inscribe the above texts upon its banner?

Jehovah is represented as being particularly fond of strong drink.

"In the holy place shalt thou cause the strong

wine to be poured unto the Lord for a drink offering" (Num. xxviii, 7).

One of the most direful calamities was a wine famine.

"Awake ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. . . . The drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. . . . Gird yourselves and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God; for . . . the drink offering is withholden from the house of your God" (Joel, i, 5, 9, 13).

God's peculiar favorites had a weakness for wine. When he drowned the world's inhabitants, he saved Noah, knowing that as soon as the waters subsided, he would plant a vineyard, make wine, and become intoxicated. When Sodom was destroyed, the only righteous man he found was drunken Lot. When David made his celebrated feast in honor of the Lord, he gave to every man and woman a flagon of wine. He kept some for himself, and so merry did his heart become, that he "danced before the Lord with all his might."

Thus joyously sings Solomon: "I have drunk my wine with my milk [milk punch]; eat, O friends, drink, yea, drink abundantly." In the morning he sings another song: "Open to me, . . . my love, . . . for my head is filled with dew." How many a wayward fellow, like Solomon, has risen from the gutter, sorrowfully wended his way home, and serenaded his sleeping spouse with that same melody!

God commanded Jeremiah to tempt with wine those who abstained from its use:

“Go unto the house of the Rechabites, and speak with them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink” (Jer. xxxv, 2).

Christ spoke as follows:

“John the Baptist came neither eating bread nor drinking wine. . . . The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber” (Luke vii, 33, 34).

This censure was evidently not unmerited. The first act in Christ's ministerial career was to manufacture three barrels of wine for a wedding feast; his last recorded act was a benediction upon the wine cup.

Theology being no longer in demand, the Protestant clergy, contrary to the teachings of the Bible and the traditions of the church, now find it popular and profitable to espouse the cause of temperance. But in championing one rational virtue they employ two Christian vices, hypocrisy and intolerance. The most inconsistent, the most uncharitable opponents of the liquor traffic to-day, are these fresh converts, who profess to be doing their master's will, and who claim that his word is the advocate of total abstinence and prohibitory laws. With fierce invective they declaim against the old god Bacchus, yet every anathema they hurl at him will apply with equal justice to their God and Christ.

#### POVERTY AND VAGRANCY.

I refuse to accept the Bible as an infallible moral guide, because it encourages poverty and vagrancy.

Jesus Christ was the panegyrist of poverty and the promoter of vagrancy:

“Blessed be ye poor” (Luke vi, 20).

“But woe unto you that are rich” (Luke vi, 24).

“A rich man shall hardly enter into the kingdom of heaven” (Matt. xix, 23).

“It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God” (Mark x, 25).

“Lay not up for yourselves treasures upon earth” (Matt. vi, 19).

When the judicious use of wealth is promotion of human happiness, and when poverty is the source of so much misery and crime, such teachings are not only false, but pernicious.

“Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns. . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Matt. vi, 25-34)

To-day our land is infested with an army of tramps. Their skirmishers are deployed along every highway; their points of attack are the kitchen and the hay-mow; their text-book on military science is the Sermon on the Mount. “They sow not, neither do they reap.” “They toil not, neither do they spin.” They beg and steal. These are Christ’s followers—the truest followers he has on earth to-day.

In the streets of our cities we see men clad in rags,

idle, and drunken, and penniless. We see them arrested for vagrancy, thrust into prison, or made to labor for their bread. These are Christ's martyrs.

Poor tramp and vagrant! How you are "persecuted for righteousness' sake!" Men despise you; the farmer drives you from his door; the social economist racks his brains to devise a plan for your suppression; state governments legislate against you; everywhere you are treated as an outcast—and all because, taking the Bible for your guide, you endeavor faithfully to conform to its teachings.

#### IGNORANCE AND IDIOCY.

I refuse to accept the Bible as an infallible moral guide, because it condemns the use of reason and the acquisition of knowledge.

For partaking of the fruit of the tree of knowledge, our parents were banished from Paradise; for obeying the dictates of reason, we are consigned to hell.

Education, physical, moral, and intellectual, is discouraged.

BODILY EXERCISE PROFITETH LITTLE.—*Paul.*

BE NOT RIGHTEOUS OVERMUCH.—*Solomon.*

NEITHER MAKE THYSELF OVER WISE.—*Ibid.*

Choice mottoes, the above, to hang up on the walls of the school-room!

"Beware lest any man spoil you through philosophy" (Col. ii, 8).

"Knowledge puffeth up" (1 Cor. viii, 1).

"Thy wisdom and thy knowledge it hath perverted thee" (Isa. xlvii, 10).

"I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexa-

tion of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow" (Ecles. i, 17, 18).

The Bible, and the religion emanating from it, are the fruitful parents of idiocy. They demand a sacrifice of the very attribute which exalts the man of sense above the idiot; they bid him pluck out the eyes of Reason, and in their place insert the sightless balls of Faith.

"Reason should be destroyed in all Christians," says Luther (L. Ugedr. Pred. Bru., p. 106).

"One destitute of reason," is a phrase employed by Webster to define the word "fool."

"We are fools for Christ's sake," exclaims Paul (1 Cor. iv, 10).

#### OBSCENITY.

I refuse to accept the Bible as an infallible moral guide, and protest against its being placed in the hands of the young, because its pages are defiled with obscenity.

Aside from thousands of coarse and vulgar expressions contained in it, there are at least a hundred passages so obscene that their appearance in any other book would exclude that book from the mails, and send its publisher to prison. There are entire chapters, such as the thirty-eighth chapter of Genesis, that reek with obscenity from beginning to end.

In proof of the charge of obscenity, I refer you to the following: Isaiah xxxvi, 12; Ezek. iv, 12-15; Gen. xix, 30-36; xxx, 1-16; xxxviii; 2 Kings xviii, 27; Lev. xv, 16-33; Job xl, 16, 17; 1 Kings xiv, 10; Isaiah iii, 17.

That portions of the Bible are obscene, and unfit to be read, is admitted even by Christians. Noah



Webster, a Protestant, edited an expurgated edition of the Bible. In vindication of his work, he says:

“Many passages are expressed in language which decency forbids to be repeated in families and in the pulpit.”

The Rev. Father Maguire, Catholic, in his debate with the Rev. Mr. Greg, at Dublin, gave utterance to the following:

“I beg of you not to continue such a practice; it is disreputable. I will ask Mr. Greg a question, and I beg of you, my brethren of the Protestant church, to bear this in mind, I will ask him if he dare to take up the Bible and read from the book of Genesis the fact of Onan—I ask him will he read that? Will he read the fact relative to Lot and his two daughters? Will he read these and many other passages which I could point out to him in the Holy Bible, which I would not take one thousand guineas, nay, all the money in the world, and read them here to-day?”

Richard Lalor Shiel, M.P., and privy counselor to the queen, thus wrote:

“Part of the holy writings consist of history, and the narration of facts of a kind that cannot be mentioned in the presence of a virtuous woman without exciting horror. Shall a woman be permitted to read in her chamber what she would tremble to hear at her domestic board? Shall she con over and revolve what she would rather die than utter?”

And if unfit for the perusal of matured woman, shall innocent childhood be polluted with these vile, indecent tales?

## CONCLUSION.

Here are twenty crimes and vices sanctioned by the Bible. Scattering this book broadcast over the land, making it the chief text-book of the Sunday-school, and, above all, placing it in our public schools, and compelling our youth to accept it as infallible authority, is a monstrous wrong; and you who advocate it are the enemies of virtue and the promoters of vice. There are within the lids of this Bible a hundred chapters sanctioning the bloodiest deeds in all the annals of crime; and this is the book you wish to place in the hands of our sons! There are within this Bible a hundred chapters which no modest woman can read without her cheek becoming tinged with the blush of shame; and this is the book you wish to place in the hands of our daughters! If you delight to feast upon such carrion, you have the right to do so; but you have no right to thrust it down the throats of your neighbors. As a Liberal, I concede to the Protestant cuckoo the right to propagate her species; but I protest against her laying her eggs in the secular nest, and having them hatched by the state.

I affirm that the Bible does not present an infallible moral standard, and I have given a score of valid reasons why it does not. I expect the defenders of this book to complete the task that I have here essayed. They will claim that the Bible is opposed to crime. They will, no doubt, cite numerous passages in confirmation of this claim. Let them do this. Then place the result of our labors side by side. This will demonstrate what the nature and limits of my discourse have precluded me from doing; and that is, that the Bible abounds with teachings that conflict.

This fact established, the dogma of its infallibility must fall.

You may contend that I mistake the meaning of what I have quoted from this book. But the language is too plain to be mistaken. Do not tell me that it states one thing and means another. This is, you claim, the word of your God. Is your God wanting in candor?

So far as the Bible is concerned, the criminal has as much to support the justness of his crime as the Christian has to sustain the truthfulness of his creed. The various dogmas of the church are not upheld by stronger scripture proofs than have been advanced in justification of the crimes that I have named. The doctrine of immortality is supported by the New Testament, and opposed by the Old. Christians accept the teachings of the former, and stigmatize as beasts those who accept the teachings of the latter. The dogma of endless punishment is supported at the most by but few texts. The Universalists adduce two hundred texts disproving it. Yet the doctrine of endless punishment is orthodox, and Universalism is the rankest heresy. The Bible teaches a simple monotheism. There is but one passage that clearly teaches the doctrine of the trinity, and this passage, it is admitted, is an interpolation. Yet in the Christian Confession of Faith, this trinitarian dogma has been written in letters of blood.

That great and good men have commended the Bible as a moral guide is true. It is a common practice to parade these commendations before the world. But the testimonials of these men are, for the most part, not the result of careful reading and research. They have been inspired by the teachings of child-

hood, by the popular sentiment that prevails around them, or by a perusal of only the choicest portions of this book.

The Bible moralist would have us believe that from his book our morality has been derived; that God is the author, and the Bible the revelation and sole repository of our moral laws. Poor, credulous slave of superstition, it is not from Gods and Bibles that these laws have come.

“Not in the way assumed by our dogmatic teachers has the morality of human nature been propped up. The power that has molded us thus far has worked with stern tools upon a rigid stuff. . . . That power did not work with delusions, nor will it stay its hands when such are removed. Facts rather than dogmas have been its ministers—hunger, shame, pride, love, hate, terror, awe—such were the forces, the interaction and adjustment of which during the immeasurable ages of his development wove the triplex web of man’s physical, intellectual, and moral nature, and such are the forces that will be effectual to the end ” (Tyndall).

Accepting the Bible—not for what it has been claimed to be, the word of God, but for what it is, the work of man—I can excuse in a degree the crude ideas of right and wrong, and the laxity of morals that prevailed among the people whose history it records. The age in which they lived, the circumstances that surrounded them, must palliate, to some extent, their deeds and theories. But it is humiliating to think that in these better times, illuminated by the light of a glorious civilization, there are those who spurn the robes of virtue that Reason in the loom

of grave Experience has woven, and who from the dark and musty closets of the past drag forth for use the soiled and blood-stained garments that barbarians wore.